A

SERMON

PREACH'D

JANUARY XXX. 168$\frac{4}{5}$.

BEING THE

FAST

FOR

The Martyrdom of King *Charles* I. of Bleſſed Memory.

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TO THE SACRED MAJESTY OF King JAMES II.

I Will need no Excuſe, that I ſhould lay any part of my Labours at your Majeſties Feet, where all I can perform is ſo juſt a Debt, and but the natural effect of that Duty I owe, both as a Subject *to the* beſt of Princes, *and as a* Servant *to the* beſt of Maſters; *nor, I truſt, will it be a* Preſumption *in* One, *who hath had the Honour to ſtand by* Your Majeſty *in* ſome of thoſe Dangers, *where nothing, but that* Divine Providence *which* preſerv'd you for a Crown, *could have been* your Shield, *to preſage, that 'tis for ſome* great and extraordinary Bleſſing to theſe Kingdoms, that you are now ſeated on the Throne. *And it is moſt reaſonable to expect, that, ſo much* natural Goodneſs, *ſo* great Courage, *and* Bravery of Mind, *ſo ſacred* a Reverence for your Word, *ſo* tender a regard to your Dependants, *ſo* true a Love to your Country, *ſo* inviolable Faith, *and* Allegiance to your Sovereign, *all which made you ſo much* admired *whilſt a* Subject, *ſhould receive the greateſt* Luſtre *from a* Royal Diadem; *for* they *are but the* ſame Vertues You *have ſtill to exerciſe in a* larger Sphere. *If then there was* an Allegiance *you owed, and ſo* exemplarily *paid to your* Royal Brother, *'tis what is only* exalted *in being now* immediately due *to* none *but* him *who is* King

of

of Kings; *What was then* natural Goodneſs *is now* Clemency and Mercy; *what was then* Courage and Bravery of Mind, *is now an undaunted* Reſolution *to defend* yours and your Subjects Rights; *what was then the* Reverence *you had for your* ſacred Word, *is now the* perſiſting *in all* your Royal Purpoſes of Grace to your good Subjects; *what was then your* tender regard *to your* Faithful Dependants, *is now, as you are the* Father of your Country, *your* equal Indulgence *to all* your Children; *what was then your true* Love to your Country, *is now advanced into* your Royal Care and Protection of it. Theſe are the things *that will now fill* your Majeſties Thoughts; *and* theſe the great things *that will hereafter be regiſtred by that* Fame *which already ſpeaks you ſo* great at home and abroad, *and hath by* your mighty Actions *carried the* Glory *and* Terror *of the* Engliſh Nation *to the* remoteſt Parts of the Univerſe: *and I queſtion not, but the* nearer Parts *of it*, France *and* Spain, *and thoſe other* your Allies, *who have* ſeen *or* felt your Courage, *will* dread *to* awaken it. *'Tis only* Treachery (*the heinous nature whereof I treat on in this following Diſcourſe*) *can diſturb* your Reign: *'tis* that *which hath done ſo much* Miſchief *already* among us, *and threatens* more *under the* new Name of Trimming. God, *who hath ſet* you *upon the* Throne, *and advanced* your Triumphs *by* Sea and Land *into an* Abſolute Sovereignty in both, *grant that* no Storm *may from* thence *ariſe to infeſt you in* either. Thus Prays,

Your Majeſties

Moſt Dutiful and Obedient Subject,

B Woodroffe.

JEREMIAH 3. 8.

But her Treacherous Siſter Judah *Feared not.*

I Am afraid I ſcarce read my Text without *Offence* to ſome: ſo *ſuſpicious* doth *Guilt* make men, that 'tis hard to chooſe the plaineſt piece of Scripture to ſpeak on, on *ſuch Occaſions* as *theſe*, but they think 'tis preſently *Reflexion* and *Satyr*. But however, that ought not to deterr the *conſcientious Preacher*; it did not *Jeremiah*, the Pen-man of theſe Words, from his Duty; and I truſt it ſhall not me from mine: which I take in ſuch a day as this is, a day *of ſo great Rebuke, Indignation*, and *Sorrow*, to be that of our preſent Prophet, *Chap.* 1. 8. *not to be afraid of their Faces*. Alas! that is ſcarce our caſe, thoſe who are moſt concern'd in the Reproof ſeldom appearing among us on *theſe ſad Solemnities*, and let it reſt as a *Brand of Ignominy*, and *everlaſting Reproach*, on their *damn'd Principles* and *helliſh Malice*, that they ſo far ſtill abett the *execrable Treaſon*, as not in ſo *many Years*, after ſo many repeated Te-

ſtimonies of *God's Judgments* on the Nation, after the *Sword*, the *Plague*, and *Fire*, after (if theſe are leſs affecting) ſuch *miraculous Diſcoveries* of their new *Attempts*, their *Bands*, their *Leagues*, their *Covenants*, their *Aſſociations*, and whatever other their *Conſpiracies* ſo plainly laid open, they ſo far countenance the *Villany*, as not to be *humbled for*, or *aſhamed of it*. To theſe Men 'tis my Text addreſſes in the name *of treacherous Judah*, *i. e.* of thoſe, who under *the Covert* of the *beſt Religion*, againſt the moſt *manifeſt Tokens of Divine Vengeance*, as I ſhall by and by have occaſion to enlarge, go on obſtinately in their wicked Counſels, and harden themſelves in Miſchief, for that was *Judah's* Condition, and is the import of the following Meioſis, *feared not*, would be wrought upon by no Inſtruction whatever, would not be warned, take any Example, and reform. And the method I ſhall take in ſpeaking on this Argument, ſhall be,

I. To conſider the heinous nature of *Treachery*.

II. To ſhew what the *Treachery of Iſrael* was.

III. How her Siſter *Judah* exceeded her in her *Guilt*; and then with reference to what is the Subject of this *Day's Lamentation*.

IV. To draw the Parallel in our own Caſe; and

V. To ſum up all by way of Inference.

I. Of

I. Of the heinous nature of *Treachery*, and that in theſe enſuing Particulars.

1. *Treachery* is a Sin that is moſt oppoſite to the Divine Nature, to the very Being and Eſſence of God himſelf: for *God is Truth and cannot lye*, *Titus* 1. 2. and every degree of Falſhood is a departing and revolting from him, as he is the Author of Being; 'tis ſo far to unmake his Creation, becauſe to make things to be what they are not; to give another Place, Uſe, and Signification, than he intended his Creatures: beſides, to be *treacherous*, to be *falſe*, to be *hypocritical*, is, what in the Sinner lies, to take away his *Omniſcience*, becauſe to act as if he had no ſenſe or awe of an *all-ſeeing Eye*. Which is the reaſon, why 'tis ſpoken of in Scripture, as what is ſo hateful to God, Why his *Wiſdom*, as well as his *Truth* and *Holineſs*, can neither joyn with or approve it.

2. *Treachery* is a Sin that is moſt oppoſite to the Intereſt of Mankind in general, as 'tis what cuts the Nerves of all Society, wholly deſtroys civil Commerce, undermines all Laws, and ſubverts the very Foundations on which Government and Order, the Being and Welfare of every Commonwealth, ſubſiſts. *Treachery* is that Sin which gives a Nation one Neck to be beheaded at a blow. Admit *this* in a *State*, and what will

become of the *Rights and Property* either of *Prince* or *People*? Who can call any thing his own, where *Forgery*, *Subornations*, and *Perjury*, ſet the price on every honeſt man's Head and Fortune?

Admit *Treachery* in an *Army*, and what will ſignifie the giving either *Word* or *Colours* to be the *diſtinguiſhing Symbols* between them and their Enemies? What the *Command* or *Example* of the wiſeſt and moſt valiant General, if theſe are only *Signals* to the Traitor to turn Sword, Pike, Muſquet, or Canon, upon him? Moſt uncertain muſt the Voice of the Trumpet be, if when that ſounds a Charge, the falſe Heart beats a Retreat? What will it avail to raiſe Forts and lay in Magazines, if thoſe within the Walls undermine all? If it be only to prepare Bulwarks for others to infeſt us thence?

Admit *Treachery* in our *Councils*, and what can the Wiſdom of the moſt profound Politician profit?

Admit *Treachery* into *Court*, and where is the Safety of a Prince among all his Guards?

Admit *Treachery* on the *Bench*, (Bribery and Partiality are ſo) and how will Laws themſelves be taught to ſpeak Injuſtice and Oppreſſion? What will become either of the *Prerogative of the Prince*, or the *Property of the Subject*, where the *mercenary Judge* makes private Intereſt and Advantage

tage the Rule of his Decrees? Or how must this encourage the corrupt Banker, if what is his *Crime*, the Wealth I mean unjustly detain'd from the Widow and Orphan, shall be his *Protection* and *Defence*.

Admit *Treachery* in the *Church*, and how will *Conscience trim* to the Overthrow of all its *Canons*?

Treachery, wherever 'tis, is like the Plague in the Heart, that is therefore most fatal, because it shews not its self in its natural and outward Tokens. To conclude this Head, If *Treachery* lurk in the Bowels, what will be all our Care in any State whatever? What our Preparations for Peace or War? What our Wealth and Honour? What all our Stores and Provisions? but like fraughting a goodly Vessel with the richest Merchandize, giving it sufficient Ballast, fitting up tall and stout Masts, spreading abroad the most glorious Sails, with all the finery of Flags and Streamers to set her off, and after all, boring a Hole in her bottom, whereby she must certainly founder before she gain her Port.

3. *Treachery* is a Sin that is most contrary too to the Interest of him in particular who is guilty of it; for to none is Treachery more false than to the Contrivers of it: witness the Fate of *Absolom*, *Achitophel*, *Zimri*, *Judas*, and of the *Devil himself*. Scarce is there any Instance, in Divine,

or

or Prophane Story; but, as you read it in one of the proper Pſalms for this Day, *He that made*
Pſal. 7. 15. *a Pit and digged it, falls into the Ditch which he made.* And, to follow the Metaphor I juſt now made uſe of, how can he who bores the Hole in the Veſſel hope to eſcape in the common Shipwrack? Or ſhould he otherwiſe provide for the preſent Danger, aud get timely to Shore, yet is not *the Hand and Heart of every man againſt ſuch?* For he who is once falſe in his Nature, hath put off his Title to the common Protection due to Mankind; hath *out-lawed* himſelf, and is become *Vulpinum Caput*, the Fox, or Wolf's Head, devoted to common Hatred and Ruine.

Not to ſay, which is often found upon Experience, that he is the mark of his own Vengeance; for how frequently doth the Traitor's Heart prove moſt treacherous to it ſelf? how often doth it gall and torment him? And to ſay truth, how is it the concern of *Providence* ſuch ſhould be falſe to themſelves, and not with all their Cunning be able to elude the *Divine Omniſcience*, whoſe care of Mankind, of the World and its Government, they ſo much deſie?

4 *Treachery* is a Sin (and that one would think ſhould make it not to be ſo over-charming) that is the very *Tranſcript and Copy of the Devil;* for, *He is a Lyar, and the Father of Lies*: He is the

the Arch-Traitor, who began his Treachery in *Heaven*, and is ſtill acting it in all the Deceits and Impoſtures by which he enterprizes on the unwary Sinner: he is in this ſenſe moſt *the Prince of Darkneſs*; and the utmoſt leſſer Traitors can boaſt of all their hidden Plots, is, That they are liſting themſelves *as his Subjects*; and where can that *Villany* end which goes to *Hell* for its *Example* and *Authority*? I ſhall ſcarce need to add, that

5. *Treachery* is a *Complication* of all other *Sins* and *Miſeries*; which is another Aggravation of the Cheat, that it ſeldom ends where it begins; that the Guilt and Villany increaſe in the acting, and he who at the firſt mention of the *horrid Sin* is apt to ſay with *Hazael*, 2 *Kings* 8. 13. *Am I a Dog that I ſhould do this great thing*, is *Dog*, *Wolf*, *Bear*, *Lion*, every thing to which the *Father of Lies* can prompt him, before he hath done.

'Twould be ſuperfluous to mention the *Baſeneſs* of the Traitor's Mind, how *mean* and *unmanly* the Spirit with which he is acted! how apt to ſtoop to any Drudgery to ſave that ſtinking Breath in's Noſtrils which already corrupts the Air he lives in, is the great *Nuſance* and *Peſt* of Humane Society. There's ſomething of Bravery in open Violence; for, 'tis to bid our Enemy ſtand upon's Guard, to bid him look to, and defend.

defend himſelf: but, to hide the Weapon where-with we intend to give the Stab, to flatter him to the Face whoſe Ruine we are then deſigning, to *greet*, and at the ſame time *ſmite under the fifth Rib*, to ſay *Hail Maſter*, and *betray*, are the Acts of a *Judas*, or a *Devil* in him.

This as to our firſt Head; *viz. The heinous nature of Treachery*. Our ſecond is,

II. To ſhew, what the *Treachery of Iſrael was?*

Now *that* I doubt not in the beginning of it to limit to their *Revolt from the Houſe of David*, from their *Allegiance* to their *natural Lord* and *hereditary Sovereign*, and (what can ſcarce be divided) from their *Loyalty to God himſelf*; for ſo we find it in matter of Fact, 1 *Kings* 12. 16. where *Jeroboam* and *his Accomplices* had no ſooner *anſwered the King, What portion have we in* David? *neither have we Inheritance in the Sons of* Jeſſe, but the next News we have is, *verſ.* 26, 27. their cutting themſelves off from any *Portion in God, from any Inheritance in his eſtabliſh'd Worſhip and Religion; And* Jeroboam *ſaid in his Heart, Now ſhall the Kingdom return to the Houſe of* David, *if this People go up to do Sacrifice in the Houſe of the Lord at* Jeruſalem: As before, their *Obedience* to their *lawful King*, ſo now, their *Duty to God himſelf* is become a *Grievance*; *It is too much for you to go up to* Jeruſalem, *behold thy Gods, O* Iſrael, *&c.*

But

But was there *nothing* but this *Revolt* that was in the whole time of their continuing to be a People charged upon *Israel*? Yes, many are the *particular Guilts* with which the Prophets loade them; *but this* seems to be the *Cause*, this the *Burden* of all the rest, that they *walk'd in the Ways of* Jeroboam *the Son of* Nebat, *who made* Israel *to sin*. *This* was the *pulling up the Sluce* that let in all *the Inundation* that afterwards *over-flowed* them, *this* so *black a Stain*, that no *length of time*, no *possession of the Crown*, could ever *purge* it; for so the *Holy Ghost* tells us, *v.* 19. *That* Israel *rebelled against the House of* David *to this day*: And the continuing *in this Sin*, and *the fatal consequents of it*, was *that* which at last made them to be cast *off by God*, deliver'd into the Hands and Power of the *Assyrian*, and as to any Account we have of them ever since, lost, from being so much as *a People*, in that Captivity; for now, as 'tis *Hosea* 1. 6. they became *Lo-Ruchama*, and *Lo-ammi*, *v.* 9. no more either his *beloved* or his *People*; to shew them their *Sin* in the *Punishment* of it, *they*, who *revolted* from their *lawful Sovereign*, and *their God*, were *to abide many days without a King, without a Prince, and without a Sacrifice, and without an Image, and without an Ephod, and without* Teraphim, *Hosea* 3. 4. Without any *establish'd Government*, without any *the least shew*, the very *counterfeit dress and*

 sur-

ſurface of Religion: and when to be *reſtored*, it will be *only by returning to their Allegiance to the Poſterity of* David; as it follows *v.* 5. and afterward *ſhall the Children of* Iſrael *return, and ſeek the Lord their God and* David *their King.*

But if *this* be ſo great a *Guilt*, how comes *God* to declare, he doth it upon the occaſion of *Rehoboam*'s taking Arms to reduce the Rebels, and *bring back* the Kingdom again to *Judah*, 1 Kings 12. 21. 24. *that the thing was from him?*

I anſwer, 'Tis *one thing* for God to *approve*, another to *permit* any Action. 1. 'Twas *from him*, as thereby the *Houſe of* Solomon was to *be puniſh'd* for *their own Rebellion againſt God*, in *forſaking him, and worſhipping Idols*, 1 Kings 11. 33. 'Twas *from him*, as their not walking in his ways to do that which *was right in his eyes*, had expoſed them to *his juſt Judgments.*

2. 'Twas *from him*, as by his *Providence*, as he had purpos'd to over-rule *their Sin* to his *own Glory.*

3. 'Twas *from him*, and therefore not to be puniſh'd by their Sword, as he would take to himſelf to *repay the Vengeance* that was due to ſo notorious *a Revolt*: as he did by thoſe *many Severities inflicted on them*, by thoſe many *Changes of the Succeſſion*, no leſs than *nine* or *ten times*, whilſt they continued to be a *Kingdom* and *People*, to ſee

if

if any *pouring them from Veſſel to Veſſel* would cleanſe them from *their Dregs*; and when that could not be, by giving them up (the greateſt Judgment that can befall any Nation) to that *Anarchy and Confuſion* they ſo much affected.

But however, 'twas *juſt* in God thus to treat *one* and the *other*, to puniſh *Judah* by *Iſrael's Rebellion*; this will in no caſe excuſe the *Actors*, no more than it will acquit the *Devil* of his *implacable Malice*, that whom he ſeduces by his Temptations, he is likewiſe appointed to be the *unhappy Inſtrument* ('tis his *Doom* as well as his *Nature*) *to torment*.

But might not ſome *great Indignity* put on *Jeroboam*, ſome very *ſignal Diſobligation* ſtirring up a *Man of publick Spirit*, juſtifie his *utmoſt Reſentments*? Might there not be ſome *publick Grievances* that were neceſſary to be *redreſſed*? Or, Might not *Religion* be called in to aſſiſt in ſo *good a Cauſe*?

Let us ſee then what ſtands upon Record in theſe Matters; for 'tis the *common caſe* of moſt *Traitors*, and was *theirs* who *contrived* and *acted* the black *Tragedy of this day*.

1. As to the *great Indignity* put on *Jeroboam*, the *very ſignal Diſobligations* he had from the Government, and what moved his *publick Spirit*, you have the Hiſtory, 1 *Kings* 11. 26. And *Je-*

roboam the Son of Nebat, Solomon's *Servant, even He* (that's the Emphasis the Holy Ghost puts on it) *He*, who stood in so *near a Relation* of *personal Duty*, and *stricter Attendance* to his Master, who was of *his constant and daily Guard* (as every Domestick to a Prince is) *even he lift up his hand against the King. And this was the Cause that he lift up his hand against the King*; Solomon *built* Millo, *and repaired the Breaches of the City of* David *his Father*; 'twas a *Distaste* taken at the *Strength* and *Security of his Prince*, the *Envy* he had at his *Greatness* and *Power*; for we find very little *Oppression* or *Injustice* charged on *Solomon's* Reign. *Indignities* and *Disobligations* he had received none from *Solomon*, till he stood in *open Defiance* and *Rebellion*. All that *Solomon* was faulty herein, was, his advancing *Jeroboam* to that *Dignity*, whereby he began now to think himself a *Match for his Prince*, *v.* 28. He had made *him Ruler over all the Charge of the House of* Joseph: so *dangerous* is it to raise men of *turbulent* and *ambitious Minds*, that like *Lucifer*, presently *Ascendam, & ero similis altissimo, I will ascend, and be like the most high*, is what comes next into their Thoughts; Their *Heighth* makes them *giddy*, and every thing *turns round about* with them; their *Glory* only fits them, ('tis the Pattern the *Son of the Morning* hath left his Followers) to be *greater Devils*.

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2. As to the *publick Grievances* neceſſary to be redreſſed, (for 'tis pity there ſhould not be ſome *colour* for ſo *brave an Attempt*) what *were they*? We muſt again conſult the Hiſtory, as 'tis related, 1 *Kings* 12. 4. and the whole Complaint ſumm'd up in that *grievous Yoke Solomon* had put upon them; and *what that* was, you have at large 1 *Kings* 4. 7. *&c.* 'Twas only the more *regular ordering* of his *Kingdom* and *Family*; 'twas his *ſettling his Dominion abroad*, and *ſecuring* to them *Peace and Plenty* at home; 'twas his making *Judah and Iſrael to dwell ſafely, every man under his Vine and under his Fig-tree, from* Dan *even to* Beerſheba, *v.* 24. 25. Their *great Grievance* was, That the *Wiſdom of God was with him, ch.* 3. *v.* 28. that according to *that* Wiſdom he framed thoſe ſteddy *Rules of Policy*, which the Sons of *Belial*, who were for caſting *off every Yoke*, whoſe diſſolute Lives could bear no *Reſtraint*, could not withſtand.

And how *clamorous* and *noiſy* are they preſently in their Complaints, how *diligent* to find a *fit Perſon* to head the *Faction*? and who ſo fit as a *diſcontented Courtier*, *a diſobliged Favourite*; *Jeroboam* muſt be *called home from Egypt*, 1 *Kings* 12. *v.* 3. A *Fugitive* preſently *adopted* into a Patriot, and none ſo *proper* to aſſert the *Rights and Liberties of the People*, as one, who by his *Rebellion* had forfeited all

all *his own*. These are *their intolerable Grievances*, and not to be redressed, but by destroying *Root and Branch*; *Rehoboam* is the present *Oppressor*, his Father *Solomon* made the *Yoke*, and *David's* Name too must be brought in to encrease the *Odium*; *v.* 16. *What Portion have we in* David? *neither have we Inheritance in the Son of* Jesse: *What good* did we ever receive from any *of the Line?* No, *the Succession must be alter'd*, we'll *choose* our own Prince; *Jeroboam* is our *Man*: *Solomon* was cunning, and would have *bribed* him by *high Offices* to have been of's Party, but the *Temptation* was in vain; he was of a more *publick Spirit*, a truer *Patriot*, and more *a Lover of his Country*, than thus to be *taken off*. He shall be *our General*, he *our Protector*, to *thy Tents*, *O* Israel!

From which, put together, 'tis obvious to note,

1. That 'tis not the *Wisdom* of the Prince, the *Justice*, or *Prosperity* of his Reign; not the *eminent Piety* and *extraordinary Virtues* of those who sit on the Throne, can exempt them from being malign'd by *Factious*, *Seditious*, and *Ambitious Spirits*; for then *Solomon* and *David* would have been free from such Reflections; or, what is infinitely above any of these Comparisons, then would *Heaven*, the *Kingdom of God*, and the *Seat of his* Glory, have been secured from *Treason*. But if the *Throne* of the *wisest* and *best Princes*, if the

Throne

Throne of God himself be not *free from Conspiracies*, as indeed the more *Happiness*, the more *Peace* and *Prosperity*, the more *Holiness* any *Kingdom* enjoys, the more likely is it to be the *Mark* and *Prey* of the *Traitor*, the more malign'd and opposed by the *Devil* and his *Instruments*, This may serve to lessen our Admiration, though at the same time it ought to heighten the Grief and Repentance *of this Day*, that both a *Solomon* and a *David* fell in so *wise*, so *prosperous*, (for what was not the Nation blessed with under his Reign, before those unhappy times) so *religious* a Prince. As also,

2. From hence we may note, how impossible 'tis to oblige a Rebel to his *Duty*. But why should we admire, that *Preferment* could not retain *Jeroboam* in his Allegiance, when the *highest place* in the *Court of Heaven* could not retain *Lucifer (that Spirit who worketh in the Children of Disobedience*, Ephes. 2. 2.) in *his*. But I proceed to the third Enquiry in this matter; *viz.*

3. *Whether Religion in any sort might not be called in to assist in so good a Cause?* 'Twas the Course *Jeroboam* here took, and is the *usual practice* of the *Rebel*; and but requisite to such Designs it should be so, there being *nothing* that hath a more *powerful Influence* on the Minds of men, than the being perswaded, that *he* who is *King of Kings*, and

and *Lord of Lords*, whoſe *Prerogative 'tis to ſet up one and pull down another*, hath his hand in the Revolution: To this purpoſe, *Divine Authority* ſhall be urged for the Change: There goes a Prophecy of *Jeroboam*, that *he* ſhould Reign, 1 *Kings* 11. 13. *&c.* and what ſhould he do but haſten the *fulfilling* of it? *Who* would not obey *a Revelation* in *ſuch a Caſe*? Who would not concur with *Providence* to put the *Crown* on *his own head*? Or is not the *reforming of Religion*, ('tis that *Jeroboam*, good Man, chiefly aims at) the ſuiting it to the Nature of that *Infinite Being* we adore, in appointing him *publick Worſhip* at *Dan* and *Bethel*, *a juſt Plea*? Behold the *Heaven and the Heaven of Heavens cannot contain him*, how much leſs *any houſe* Man can build? What is the *Glory* and *Magnificence* of the *Temple at Jeruſalem*, to his *immenſe Majeſty*? What the *holineſs of any particular place*, to *him* who is *every where*? Why muſt we *confine the Deity, or reſtrain his Preſence and Bleſſing* to *one City*, whoſe *Goodneſs* is *over all his Works*? Is it not *his Temple* wherever a *pious Soul inhabits*? *his Reſidence* wherever his *Grace* and *Power* ſhew themſelves? Why is *Jeruſalem* better than *Shechem*? Why *Zion* (are not all parts of the World alike his Workmanſhip?) better than *Dan* and *Bethel*? Why muſt *we go up to* Jeruſalem *to Worſhip*, who can reach *heaven* any where with a *de-*

a *devout Prayer?* Come, 'tis not the *Place*, but the *Sacrifice*; not the *Temple*, but the *Offering* God reſpects, not *a long and tedious travelling with the Feet*, but *the quick and frequent Aſcent* of the *Heart* he accepts. To tye all Holineſs to the *Cathedral of Jeruſalem*, is but a *Trick of the houſe of* David, a *Politick Fetch* of *Solomon* and *his abuſed Wiſdom*, to *continue the Succeſſion in his Line*, whatever the *Perſon* be, how great an *Enemy ſoever* to his *Country*, to our *Property*, and *true Religion*; 'tis but to ſtrengthen an *Oppreſſive Kingdom*, inſtead of *Whips* (tis what *Rehoboam* bid us expect) *to chaſtiſe us with Scorpions*: We have had too much already of the *Father's Loins*, to venture the Tryal of the *Son's Little-finger*, 1 *Kings* 12. 10. No, *this* is a *Yoke* is *intolerable* to be borne by *free-born* Men, *thoſe* whom *God* owns for his *peculiar People*: What! to be denied the *Liberty of our Religion?* to have *our Conſciences fettered?* not to *ſerve God* in any place? to have *Jehovah*, another piece of *Solomon's* Cunning, to be no where ſo much as mention'd, but *where* they pleaſe? *Thus to limit the holy One of Iſrael*, who can endure it? What honeſt-hearted Child of *Abraham? Brave*, *Faithful*, *Comprehending*, *Abraham*, who ſet up an Altar wherever he came, can ſubmit to the Tyranny? *Jacob*, I am ſure, thought not ſo ill of *Bethel*, *Geneſ.* 28. 19. as theſe *high-flown*, *ceremonial Church-men* do: The *Promiſe*

of the Bleſſing is to all Nations, and why then muſt we be thus unreaſonably reſtrained *to one* pitiful Spot of Ground? *No*, We have been *too long* fooled with theſe *Shams* and *Fopperies*; *David* would fain have been at it, in *building a houſe* too, had not *God forbid* him; *Solomon*, the craftier of the *two*, made a ſhift, by the *Strength of his Navy*, (come, 'twas nothing elſe but his *proſperous Pyracies*) to heap up a little more Wealth than his Neighbours, by his *wheadling* and *drawing* in other leſs wary Princes to aſſiſt in the Work, to ſet *up the Idol*: but, *God* be thank'd, we are better inſtructed *now* in the *Reaſon of Religion*, and have *Strength, and hands as well as hearts*, to defend it; We know our *God is a Spirit*, and as *ſuch* he hath ſo often appeared for us, and *as ſuch* we *will Worſhip* him. Far be it from *us* who have been formerly reſcued from *Slavery* by ſo *many Miracles*, to run into *it* again; We have a *brave* and *worthy Patriot* to be our *Captain*; *Jeroboam*, whom *Solomon* himſelf durſt not but prefer, *he* well underſtood the Eminency of his *Parts* and *Valour*, and could not even then *ſuppreſs* his *growing Merits*. 'Tis a Providence, and we ought to lay hold on it, that we have ſo *gallant*, ſo *conſcientious a Leader*, who hath ſo true a Value for our *Rights* and *Religion*, to *thy Tents*, ('tis a *juſt* and *noble Cauſe*, the *Cauſe of God* and *his People*) *to thy Arms O Iſrael.*

O Israel. For thus may we suppose some bold *seditious, blasphemous Ringleader,* some *Plebeian* Orator then inflaming the *Mobile*; 'tis the method Incendiaries usually take to make *Religion* serve the *Cheat*; 'twas the *Artifice* of our *Modern Saints*; and how far 'tis apt to prevail on those who cannot distinguish between *Noise* and *Reason*, *Zeal* and *Rage*, the *cursed Villany* of *this day* doth but too plainly declare.

But to see then whither there be any weight in this sort of arguing; and,

1. As to the *Prophecy* that went of *Jeroboam*, that *he* should Reign; (I the more willingly take notice of this, because too we have had our *Revelation-men*, those who never wanted a *Vision*, a *Prediction*, an *Enthusiasm*, to colour the Rebellion) If *God's fore-seeing* and *predicting* any Event must *justifie it*, what *Action* is there, ever so *heinous*, what *Crime*, ever so *vile*, will be left *unjustified?* Doth his *Omniscience*, who sees what is *future* as if *present*, *purge the Guilt?* then would the *oppressing of the* Children of *Israel* by the *Egyptians*, *the Murders of* Hazael, *the Madness of* Jehu, the *Treason of* Judas, *the coming of* Antichrist *and false Prophets*, *of the Man of Sin*, and *Son of Perdition*, 2 Thes. 2, 3. be all *hallowed* by the *Oracle*. For *what* is there of *these* or any other *Villanies*, that comes not within the *compass of his Knowledge?*

But to assert *them* therefore to be the *Effects of his Will* and *good Pleasure*, to be *what* he *approves* and *allows*, (which is what *those* would insinuate who make use of this Argument) is to forget, that *he* hath as well *predicted* a *Day of Judgment* wherein to *arraign*, and a *Hell to punish such Offenders*. There's a vast Difference between *foretelling* an Event, either *good* or *bad*, that *shall* be; and *revealing* or *commanding a Duty* that *ought to be* done. *God* never intended a *Prophecy*, as *such*, to be a *Rule*; nor will it any more absolve the *Traitor* that his *Wickedness is foretold*, than 'twill those of whom the *Apostle* speaks, 2 *Thes.* 2. 11, 12. to *whom God sends strong Delusions* (they *whose* case it is would do well to consider, what should be the *cause* of so *heavy a Judgment* on them) *that they should believe a Lye, that they might be damned.* This as to the *Prophecy* of *Jeroboam's Reigning*, and the *Insufficiency of arguing* any *Right* from thence: 'Twas the *Case of David* before him, but so, that he stayed *God's time* for the *fulfilling of it*; left it to *him* who foretold it, to take his *own method*, and use his *own means*, to *verifie the Prediction*. Let us see, whether

2. The *Pretence of Religion* in any sort, or the *new modelling thereof* (it shall be called *reforming* by the *Usurper*) *to serve the Revolt*, be any *better Plea?* There's no doubt, as I before observed, but

but the *Name of Religion* is a very *powerful perſwaſive*: the *bringing God* into the *Party* is what muſt beget an *Awe* and *Reverence* for whatever ſhall be acted. But why ſhould *a Jew* (for I would confine my ſelf to the *merits* of the Cauſe before us) be impoſed upon to think that *God*, who hath given his own *Name* and *Authority* to *Princes* (*Exodus* 22. 28. *Thou ſhalt not revile the Gods*) who hath not only required that the *outward Actions* of the Subject, their *Words* and *Language*, be *dutiful*; but (as if he would ſhare with them his own *Prerogative* of taking *Cognizance* of the *Heart* and its *Motions*') that they pay them the *Reverence* of their *very Thoughts*, (for ſo it runs, *Eccleſ.* 10. 20. *Curſe not the King, no not in thy Thought.*) *That God*, who hath entailed ſo great *Temporal Bleſſings* on the *Obedience* paid to *him*, ('tis by all agreed to be one meaning of the *Fifth Commandment*,) who hath ſo immediately intruſted them with the *Care of his Laws* and *Worſhip*, hath ſo well *qualified them* for the *diſcharging* that great *Truſt*, who gave *Wiſdom* to *Solomon*, *Piety* and *Courage* to *David*, promiſed his *Preſence* and *Bleſſing* to *them all*, (2 *Sam.* 14, 15, *&c.* 29.) made their *Perſons* ſacred, and *anointed them* for his *own*? Why, I ſay, ſhould a *Jew* be impoſed upon to think, That *God*, who hath ſo far joyn'd his own *Intereſt*, *Honour*, and

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Authority, with that of his *Vicegerents*, ſo far imprinted his own *Sovereignty* and *Character* upon them, ſhould ſo forget all this, as to *conſpire* with any *Uſurper* againſt *them*? ſhould encourage or approve the *Revolt*, which, as 'tis declared in the Caſe of *Corah and his Accomplices riſing* up againſt *Moſes and Aaron*, is no other, than *gathering together* againſt *himſelf*.

And as the *preſent Religion* of the *Jew*, however by the *Mutinous* falſly gloſſed upon, could be *no Plea*, ſo much leſs ought any *new Model* thereof (*Reforming* as the *Uſurper* will ſtile it) be contrived to *ſerve the Revolt*: for what though *God be every where*, muſt he not therefore have any *Place ſet apart* for his more *ſolemn Worſhip*? Or is not the appointing it at *Dan* and *Bethel* (were that the true ſtate of the Queſtion) as much a *limiting the Holy One of Iſrael*, as 'twas at *Jeruſalem*? If there muſt be no *diſtinction* of Place in his *Service* becauſe he fills *all places* by his *Eſſence*, why don't they as well level *Heaven and Earth*, and make his *Throne* and his *Foot-ſtool* the ſame? Or is it not at the *Choice of God himſelf*, to put his *Name*, *promiſe his Preſence*, and manifeſt *his Glory*, more in *one Place* than another? Beſides, 'tis not to *limit* himſelf, who is *immenſe* and *infinite*, but his *Worſhippers*; 'tis to ſecure a *publick and certain Homage* from *them* in *ſome place*, who

who if left to themſelves, would be apt to pay it in none. I meddle not with the *Typical* and *Myſtical* Reaſons, why *Jeruſalem* is preferred before all other *Places*, but only frame the Objection for the *mutinous Jew*, as it might likewiſe ſuit the *Pretences of our Reformers*, who upon *juſt as good Grounds* ſet up their *ſeparate Meetings*, *their ſeditious Conventicles* and Congregations, as *Jeroboam* did his *Calves* at *Dan* and *Bethel*, in Oppoſition to the eſtabliſh'd *Order* and *Decency* of our Church, till *they* diſturbed *the Peace* of it, (for that's the import of *its Name*) of *our Jeruſalem*. Which, to ſum up the Argument *for both*, is no more than this, (and let it be ſpoken to the *Confuſion of their Cauſe*) *That* what the *Rebel* attempts, is not to be juſtified, but by *corrupting* the *Religion* he pretends *for it*, by *debauching* its *Principles* and *renouncing* its *Precepts*; that *only Schiſm* and *Idolatry* are *proper Advocates* for *Rebellion*: and, to ſpeak truly, 'tis the *ſame Anarchy in the Church* that brings in *Schiſm* and *Idolatry* there, (for *Idolatry*, the ſetting up *more* or *other Gods* is a *Commonwealth* and *Populacy* in *Religion*) as 'tis, that brings in *Faction* and *Sedition* in the State: *Both* are from *Republican*, i.e. *Atheiſtical Principles*: And 'tis no wonder, (let them take to themſelves for once the *Honour of their free Philoſophy*) 'tis no wonder, I ſay, that *Commonwealths* are obſerv'd equally

equally to cheriſh *all Religions*; *i. e.* to govern (whatever they talk to the Prejudice of *Monarchy*) to extort from, and oppreſs their *Subjects*, rather their *Slaves* and *Vaſſals*, as if they believed *none*.

I have ſaid what I intended concerning *Iſrael's Treachery*, with the *Remarks* thereon I thought neceſſary to the *preſent Subject* we are on:

III. How her *Siſter Judah* exceeded her in her *Guilt*, comes now to be *ſpoken* to: *Which* I pretend not to apply to the ſame *Guilt in Specie*; for *Judah* had not *revolted* from their *Allegiance to their Prince*, but what was of a much higher nature, from their *Faith* and *Allegiance to their God*; and on that account their *ſin* was the greater, as 'twould have been had their *Crimes* been otherwiſe *the ſame*, the *Guilt of Judah* would have been the more notorious of the two: becauſe, as I before touched it, heighten'd by theſe following Aggravations: *viz.*

1. That what *Judah* did, was under the *Covert of the true Religion*; 'Twas againſt the *cleareſt Revelation* of their Duty, the moſt *ſenſible Demonſtrations* of the *Divine Power* and *Goodneſs*, the *Preſence* of *God himſelf* with, and his peculiar *Providence* ſtill preſiding over them; in a word, againſt thoſe *great* and *diſtinguiſhing Priviledges* which no other *part of Mankind* could pretend to.

2. That

2. That *what Judah* did, was not only againſt ſo *great Mercies*, but againſt as *great Judgments* too; thoſe *manifeſt Warnings* of that *good Providence*, I mean, which had ſo tenderly dealt with *her*, as to make her *Siſter Iſrael* the ſad Example of *that Vengeance*, he would thereby have deterred *her* from; 'tis the *Argument* of the Context, and the Emphaſis of the Text, *yet her treacherous Siſter* Judah *feared not*. And for the *true Religion* to proſtitute it ſelf to that *Sin* it ſo expreſly *prohibits*, for *thoſe* who could not be *ignorant* of their *Duty* to make their *extraordinary Knowledge* only ſerve to inſtruct them in *greater Impiety*; *thoſe* who could not but be *ſenſible* of the *ſingular Favours of Heaven* towards them, to improve *all* to the *diſhonour* of their *great Benefactor*, and *turn his Grace into Wantonneſs*. For *thoſe* who had before their Eyes ſuch a *Spectacle* of what *their Sin* muſt end in, if not forſaken and amended, as *that* of *forlorn rejected Iſrael*; for them to make the *Law*, to adminiſter to *their Guilt*, the *Promiſes or Threats* therein contain'd to *promote their Impiety*, ſuch *ſignal and miraculous*, whether *Mercies* or *Judgments*, only drudge to *Sin* and *Hell*, that's the *Aggravation*, that's the *Horror*. And now I come with reference to what is the *Subject of this Days Lamentation*,

IV. To draw the Parallel in our own Caſe; for *we* have *our Iſrael* and *Judah* too; give me leave ſo to expreſs it, thoſe, on the one hand of a *corrupt* and *ſuperſtitious*, and *on the other*, as they give themſelves the Stile, of the *true Proteſtant* and *beſt reformed Religion*, both deeply concern'd in the *heinous Guilt of Treachery*, and that, as I ſhewed it in the *Caſe of Jeroboam* and *his Complotters*, as it extends to a *joint Revolt* from *God* and *the King*, to the *undermining the Government* in *Church* and *State*, both *highly guilty* in this matter, but *the latter* the more *inexcuſable of the two.*

As to the *Guilt* of the *former*, *i. e.* of the *Church of Rome*, *whom* in the Parallel I here call *Iſrael*, will not their uſurped *Primacy*, ſo contrary to the Doctrine of Chriſt, *Matth.* 20. 25. and afterwards their pretended *Infallibility*, the only *Prerogative* of *Heaven's Crown*, taken in to juſtifie that and every other Uſurpation whatever, too nearly reſemble the *Apoſtacy* of *Iſrael*? And what have *theſe Calves* of *Dan* and *Bethel*, (to follow the Alluſion) ever ſince *bleated* out, but the *Excommunicating*, *Depoſing*, and *Extirpating of Princes*, and *Hell* and *Damnation* to all who would not joyn with them in the *Holy Cheat*. The ill Conſequences whereof, have been felt no where more than in *theſe Kingdoms* whereof *we* are; witneſs the *Slavery* in which

which *Prince and People*, for ſo *many Ages together*, were held *by it*; and when the *Yoke* was caſt off, What *Plots*, *Conſpiracies*, and *Treaſons*, were ſtill hatching by *thoſe of that Communion*? So *notorious*, ſo *hateful* were their *Practices*, till at length whatever *Miſchief* befell the Nation, was ſuſpected to ariſe *from thence*: So *general* was the *Odium of that Name*, that like a *common Thief*, every Felony, by whomſoever committed, is charged upon *them*: and it hath been the *common Craft of every* Party almoſt, to raiſe the *Suſpicion upon the Papiſt*, and ſend the *Hue* and *Cry* after them, that ſo themſelves might paſs *unapprehended*, and *wholly fly from Juſtice*. How far they had a ſhare in *contriving* or *acting* the *Tragedy of this Day*, (for that too hath been charged upon them) *God* who knows the Secrets of all Hearts, can beſt tell; and there will be *a day of Revelation of all things*: How far in *laer Conſpiracies*, they would do well to look to, who pretend ſo much to *abhor and deteſt their Corruptions*. For this I cannot but on this Occaſion take notice of, That

1. *The Jeſuits*, thoſe great *Plotters of that Religion*, and *private Presbyteries*, came firſt into *England* about the ſame time.

2. That they *both* behaved themſelves, in their *ſeveral* (if *ſeveral*) Deſigns by the *ſame Model*;

the *one in indicting Councils, ſummoning Synods, enacting and reverſing Orders, and exerciſing of all manner of Papal Juriſdiction; the other, in appointing Meetings both Claſſical* and *Synodical*, in *ſetting down Decrees, in reverſing Orders, in electing Miniſters, exacting Subſcriptions, executing Cenſures of Suſpenſion* and *Excommunication, where they thought good*, writing exactly by the *ſame Copy*.

3. That the *Principles* on which they proceeded to *theſe Enormities*, were, and are ſtill the *ſame*. What thoſe of the *Romiſh Communion* do by vertue of the *Power* pretended to be lodged *in the Church*, and *abſolute Juriſdiction*, *Chriſt*, as they would perſwade their Diſciples, hath given to his *Vicar* over *all the World*; That the *Brethren* (for ſo they ſtiled themſelves) *arrogating* to their *Presbyteries*, as they are the *chief Miniſters of the Kingdom of Chriſt, are to uphold his Throne*, to weild *God's Scepter*, and manage his *holy Yoke* (for ſo they phraſe it) which is *their Diſcipline*.

4. That if the *Motto* of the one be (ſo ſome tell us the *Jeſuits* is) *Woe to Princes*, the *Republican Humour* and *rebellious Attempts* of the *other* may ſerve for a *Comment* on it. I ſhall give but one Inſtance of this thorough Accord of *theſe Brethren in Iniquity*, and 'tis a very eminent one: 'tis what I find in *two ſeveral Authors* about *the ſame time*, when

theſe

these Innovations were bringing in among us, the one *a Calviniſt*, the other a *Romaniſt*, both publiſhing their Books,

1. Under *the ſame Title*, *De jure Magiſtratuum in ſubditos, & Officio ſubditorum erga Magiſtratus.*

2. *Uſing the ſame Arguments, & mutatis mutandis*, the very ſame words, only ſuch *Alterations* made as might ſerve their *ſeveral Hypotheſes*; and

3. Concluding in the *lawfulneſs* of *reſiſting*, *depoſing*, and *extirpating Supreme Powers*. The ſeveral Authors are *Johannes Baptiſta Ficklerus* of the *Romiſh* Perſwaſion, and an *Anonymous Diſciple* of *John Calvin*; and the later of the two hath the Honour to be firſt on the Argument: Their Books were publiſh'd between the Years of 1576 and 1578, both within the time of *Buchanan's Writing* and *Publiſhing* his *De jure Regni apud Scotos*; [illegible] all which, *i. e.* the firſt coming of *the Jeſuits* into *England*, the ſettling of *private Presbyteries* by the *Brethren*, and the writing of theſe *ſeveral Books*, *one* in *France*, *another* in *Germany*, a third in *Scotland*, to which I might add the many *moſt virulent Pamphlets* then ſent abroad at home, ſuch as *Goodman*, *True Obedience*, *Martin Mar-prelate*, *the Demonſtration of the Diſcipline* ſet out by *Penry* and *Udal*, *Miniſters*, by *Job Throckmorton*, *Knightly*, *Wigſton*, *Laicks*, in 1588. the *ſame Year* when the *Queen* was

was depoſed by *Sixtus Quintus* his *Bull*, and the *King* of *Spain* came with his *Armado* to *ſeize* the *forfeited Crown*: and all this juſt about the time when *Subſcription* was in *England* firſt required to *the Book of Articles*, ſo much the dread of all *Innovators* both in *Church* and *State*, becauſe ſo much for the *Stability* of both; *Ab uno diſce omnes.*

But, becauſe how near *Brethren* ſoever they are *in Iniquity*, yet there *is nothing* in *which they* are ſo *uneaſie* as to be thought *ſuch*; let us a little more diſtinctly ſee what the *Guilt* of the *one* is in *this Affair*, and how the *others* is *aggravated* beyond it.

'Tis *Guilt*, very *enormous Guilt*, to be *thoſe*, who like *Jeroboam the Son of Nebat* make *Iſrael to ſin*, who corrupt and adulterate the *Principles* of Religion. *This*, in the firſt Inſtance of it, certainly *is a Guilt* of the moſt *heinous Nature*, and *horrid Conſequence* imaginable. But theſe are not the Circumſtances of the preſent *Compariſon* between *Iſrael* and *Judah*; for 'tis *Iſrael* (as I ask'd leave to expreſs thoſe of the *Romiſh Perſwaſion*) under the unhappineſs of their being ſeduced, and led out of the way; *Revolted Iſrael*, *Iſrael* under the *Prejudice* of *falſe* and *corrupted Principles*, under a kind of *Neceſſity of being deceived*, we are ſpeaking of; *Iſrael too*, made the Subject of the *greateſt judgments*. For what *Hatred*, what *Scorn*, what *Diſgrace* and *Puniſh-*

niſhment, have been thought too much for ſuch *Offenders*? Our *Annals* are full of their *Story*, our *Laws* moſt ſtrict and ſevere againſt them. And between *ſuch*, and *Judah*, i. e. *thoſe* who ſtill own the *Purity of Religion*, and the *Principles* thereof, *thoſe* who have ſeen what hath been done to ſuch *Criminals*, what *they* have ſuffered for *their Wickedneſs*, and yet make *thoſe Principles* a Covert for their Falſhood, *thoſe Sufferings* an Encouragement for themſelves to act *greater Villanies*; between *ſuch* I ſay, and *Judah*, hangs the Scale, and on theſe Accounts muſt turn on her Side. For what will aggravate *Sin* if not its being committed againſt the general *Principles, as of all Religion*, ſo of *what* Men particularly profeſs, and the higheſt Profeſſions and Proteſtations to the contrary? What more *expoſe to more dreadful Judgments* than the hardening themſelves againſt ſo manifeſt and juſt an hand of God? as they have ſeen upon others in the like Guilt, and have felt upon themſelves, (an Example, one would think, that might work on them) in having their *own* ſo *miraculouſly detected*, and in ſome meaſure *already puniſh'd*. I ſpeak it not with Reſpect to *Iſrael*, thoſe of *a corrupt* and *adulterated* Religion, but, to give our *modern Saints* ſtill the *Honour of the Compariſon*, with reſpect to *Judah*; I ſpeak it too in vindication of the *reformed Religi-*

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on, the glorious ſtile whereof they ſo unjuſtly uſurp, and are ſo *great a Scandal to*. What, I ſay, will *aggravate* Sin, if not the continuing in it under ſuch Circumſtances? 'Twas the *Horror* of their Caſe in the Text, *and* ſo God himſelf enforces it, *And I ſaw, when for all the Cauſes, whereby back-ſliding* Iſrael *committed Adultery, I had put her away, and given her a Bill of Divorce, yet her treacherous Siſter* Judah *feared not.*

What remains, is, that

5. We ſum up all by way of Inference.

Uſe 1. From hence it appears, why in *Scripture Treaſon* and *Rebellion* are repreſented under *ſo black a Character*; as being *a Sin* which equals the worſt *of Murders*, ſuppoſes the ſame *Rancor* of Mind, ariſes from the ſame *Paſſions* of *Avarice* or *Ambition*, and in the *fatal Conſequence of it*, muſt end in *Ruine*, and that *ſuch* as carries the immediate *marks of Divine Vengeance* along with it; for with reference to all theſe St. *Jude* denounces the Woe, *v.* 11. *Woe unto them, for they have gone in the way of* Cain, *and ran greedily after the Error* of Balaam *for Reward, and periſhed in the Gainſaying of* Core: And long before *Samuel had told Saul* ('twas in his particular *Caſe of Diſobedience*, and that upon the moſt ſpecious *Pretence of Piety and high Devotion*, out of a *ſeeming Zeal for God's Honour*, that he who gave him the Victory

ctory might himself by *Sacrifice* share in the Spoil; 1 *Sam.* 15. 15. *The People spared the best of the Sheep and of the Oxen, to sacrifice unto the Lord*) but applicable to the *same Sin* wherever 'tis found: *Rebellion is as the Sin of Witchcraft, and Stubbornness is as Iniquity and Idolatry*; and that will carry in it these *several Aggravations.*

1. 'Tis a *Sin* that in *its exciting Cause* usually springs from *Pride* and *Discontent*; the very *Sin* of *the Devil* in Heaven it self.

2. 'Tis a *Sin* that supposes the renouncing *of God* and *his Religion.* Whatever we may pretend otherwise, 'tis the very *unchristning* the Man, the *drawing him off* from his very *Vow of Baptism*, whereby he professes to *renounce the Devil and all his Works, the Pomps and Vanities of this wicked World*; from the *Obedience* he then professed to *Christ* his *Lord* and *General*; 'tis the being ashamed *of his Cross*, and what the sad consequence thereof is.

3. 'Tis a *Sin* that puts us out of *God's Protection*; out of the *Care* of his *Wisdom* and *Providence*; and no wonder, that being abandoned to *our selves* and the *Devil*

4. We should be still hurried (another fatal Attendant of this Guilt) from one *degree of Wickedness* to another, that we should be seduced

ced by its *bewitching Charms* (ſuch as the *High Out-cries* for *Liberty*, *Property*, or *Religion*, (whether there be any reaſon for it or no) led on by *Fears* and *Jealouſies* (the proper *Symptoms* of thoſe who *deal with the Devil*) to all manner of Impieties. And ſo the latter Clauſe of that forementionʼd 1 *Sam.* 15. 15. imports, which tells us, that *Stubbornneſs* is as *Iniquity* and *Idolatry*: *Iniquity*, as it oppoſes whatſoever is *juſt* and *equal* in the *Laws of Men*; *Idolatry*, as it ſets up the *Imagination of the Fool*, the fine *Model* and *Platform* he bewitches himſelf with, the *Idol* of his own *creating*, in the *place* of God.

5. ʼTis a *Sin*, *Witchcraft* is, (and if *Rebellion* be ſuch it muſt take the *ſame Fate*) that muſt never *hope for Succeſs*; *Witchcraft* puts the *Wretch* out of the *Protection of Heaven*, and cannot expect its *Bleſſing*. And this alone, one would think, ſhould be enough to diſparage the *mad Attempts of the Rebel*, that as *Gowry* is ſaid to have made his Remark, when he was *hatching his Treaſon*, *that no Conſpiracy was ever ſo formʼd amongſt all that he had met with, as not to be defective in one Circumſtance or other*, (and therefore *he* would take care to out-do them all) and needs it muſt be ſo; for it can never take *God into the Counſel*, never have the *Help of his Wiſdom* and *Providence* to accompliſh-

pliſh it: a ſhrewd *Defect* indeed, and ſuch a Circumſtance, as might ſerve to recover Men to their Wits, if any thing were ſufficient to recover *him* who is ſo *bewitch'd* with his own *Pride*, *Malice*, or *Revenge*, ſome of the neceſſary Ingredients in this *Sorcery*: and what is ſtill more dreadful than all this,

6. 'Tis *a Sin* that ſhall be eternally puniſh'd with that *Deſpair in Hell*, with which 'tis begun, and proſecuted on *Earth*.

Uſe 2. From hence ſee the many and great Reaſons we have to deteſt the *execrable Treaſon* of this Day. *Tell it not in* Gath, *publiſh it not in* Askelon: That ever *Religion* ſhould be proſtituted to ſerve ſo *great a Villany*! That the *Holy Name of God* ſhould be made uſe of to countenance the *Murdering* of his own Vicegerent. 'Twas *David's* Queſtion to the *Amalekite*, who might have pleaded the Royal Command of *Saul*, and but a ſort of Allegiance paid to him in his Anguiſh, to ſtand upon him and ſlay him, 2 *Sam.* 1. 14. *How waſt thou not afraid to ſtretch forth thine hand to deſtroy the Lord's Anointed?* Is it nothing to have the *Divine Character* effaced? Nothing to be guilty of Royal Blood? To *behead the Nation at a Blow*, and then bring him *by whom*

Kings reign, into the Conſpiracy? *Bleſſed Saviour!* Was this thy meaning when thou commandedſt to *give to Cæſar the things that are Cæſars?* Was this the *Reaſon of thy ſubmitting to Civil Powers*, that *thy Diſciples* muſt preſently conſtrue it, to ſignifie *their Right to depoſe them?* Or, was it *for this Thou* inſpired'ſt good St. *Paul* to tell us, *We muſt needs be ſubject not only for Wrath but Conſcience* ſake, *Rom.* 13. 5. that for *Conſcience* ſake we ſhould Rebell againſt them? I might farther aggravate the *Fact*, from the *Excellency* of the *Perſon*, *his Clemency*, *his Juſtice*, *his Temperance*, *his Chaſtity*, *his exemplary Piety* and *Patience*; but 'tis too *ſtupifying an Argument* to dwell on; and therefore ſhall only add *this*, that the *only way* not to make all this *horrid Guilt ours*, is that which God predicts, as what muſt lead to the Recovery of *Iſrael* from that *Captivity* their *Rebellion* brought upon them; which ſhall be my laſt Uſe; *viz.*

Uſe 3. A *turning to God*, *and* (for they muſt go together) *to our King*; ſo 'tis *Hoſea* 3. 5. *Afterward ſhall the Children of Iſrael return, and ſeek the Lord their God, and* David *their King*. There is a *ſort of Allegiance*, there *is a Duty* we can ſtill pay to the *Royal Martyr*; what was wanting to *his Perſon* let us pay to his *Memory*, rather let us pay

to

to *what of him ſurvives*, our *Dear Sovereign*; for He too *ſuffer'd in* and *with him*. Let us conſider, *who* 'twas that ſet either *Father* or *Son on the Throne*, and ſet us not forget to pay all *Duty and Allegiance* there: 'tis the only Method left us to redeem *the Nation*, and make the Stain *of the Guilt* not *publick* ſtill. Let us above all *diſclaim the Principles* on which 'twas acted: let neither *Iſrael* nor *Judah*, *Religion* under any Name whatever, ſo *unhallow* it ſelf, as to juſtifie the *leaſt Degree of Treaſon*. 'Tis a Debt we all owe *to the Honour of our great Maſter's Name*, which hath ſo much ſuffer'd *on either hand*, as to take care that that be no longer thus *reproached*; for thus to diſhonour *him* and *his* Goſpel, certainly is more than to *crucifie him afreſh*; 'tis to make *him* the very *Malefactor on the Croſs*, to make him the *Barabbas*, the Author of *Sedition* and *Murder*; in the greateſt *Deteſtation* and *Abhorrence* whereof, give me leave to conclude with the Words of the Apoſtle, *Wherefore you muſt needs be ſubject*. 'Tis the Duty, as *Chriſtians*, we owe to that *Holy Name*; 'tis the *trueſt Honour* you can do the *Goſpel*, to free it from *thoſe Abuſes* to which *turbulent* and *ſeditious* Men proſtitute that *Holy, Heavenly, and Peaceable Doctrine*. You are *thoſe who your ſelves expect Crowns*, ('tis the Name under which *the future Glory you*

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hope for is expreſs'd) and is the *Rebel* fit to be *advanced to that Dignity?* you expect an *everlaſting Kingdom*, think not a little *Patience* and *Subjection* too much to pay for it: you look *after Eternal Joy*, let not *Repining* and *Murmuring* be the *Preparatives for it!* Submit to *thoſe whom the Lord hath ſet over you*; 'Tis your undoubted *Duty*, and 'tis your *Reward*: your *Reward here*, in that *Peace*, that *Quiet*, that *Content*, (and what doth not that Name contain?) which ſuch a *Temper* leads to, and enjoys at preſent; and 'twill be your *Reward* hereafter in that *State of everlaſting and unalterable Obedience* to the *King of Kings*, in which *Heaven* and its *Happineſs* will conſiſt.

Now unto the King Eternal, Immortal, Inviſible, the only Wiſe God, be Honour and Glory for ever, and ever, Amen.

FINIS.

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